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In This Issue: Traveling Military Lodges—Their History

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Requiem to a Knight Templar

The good knight sleeps where the daisies nod,
And the clover hangs its head,
And the wild bird comes and the wild bee hums
Above his lowly bed.
He fought the fight—he kept the faith—
His fame shines bright and clear,
And his memory lives in loving hearts
Which will hold it ever dear.

The good Knight sleeps.

The winter snow shall wrap his couch
In a mantle broad and white,
A spotless robe for a spotless soul
Who has kept his armor bright;
And the burning stars which nightly watch
And keep guard over all,
Shall keep the grave where the good Knight waits
To ride at the Master's call.

NEW ENGLAND
Masonic Craftsman
ALFRED HAMPDEN MOORHOUSE, Editor
27 Beach Street, Boston, Mass. Telephone HANcock 6690

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MILITARY With so much of military import appearing in the daily news, so many men of the fraternity enlisted in the armies of the Allied nations, it is natural that the subject of military lodges should be a topic of interest.

Supplementing in a large way a recent symposium on the topic, Most Worshipful Clarence R. Martin of Indiana has done a real service in the thorough way he has handled the subject of Traveling Military Lodges—Their History, the first instalment of which appears on other pages of this issue.

Today affairs press in so closely on most men that little time can be found for research but the distinguished brother from Indiana has not allowed the exigencies of a busy life to prevent him doing a first class job, which will be appreciated by all students of Freemasonry.

TRIBUTE An impressive gathering of Knights Templar at a dinner in Boston on May 8, complimentary to the retiring Grand Commander of Templary in the United States, testified to the esteem in which Harry G. Pollard, of Lowell, Massachusetts, is held.

The merit of this man, whose life is largely dedicated to the principles of the Chivalric Order, is well known to his thousands of friends both here in New England and elsewhere throughout the land.

Most Worshipful Melvin M. Johnson was in happy vein in his felicitous remarks. Senator Burton, who came by plane all the way from his native state of Ohio to honor the distinguished Templar, likewise was in happy mood. In fact all the hundreds present, who taxed the capacity of Boston's largest dining room, gave testimony to a worthy man whose record will stand high in future years.

REFRESHMENT Comes soon the day when Lodges will be called "from labor to refreshment again" and no record would be complete without an appraisal of the Work accomplished by the hundreds of Lodges hereabouts.

This record is too long to be detailed here, but it will be found in the Proceedings of Grand Lodge. There have been no particularly significant or revolutionary changes, for Freemasonry works steadily and quietly in the hearts and minds of its members, and is not for show.

Consciousness of momentous days of opportunity are evident all about. Masters and Wardens and all the other officers throughout the jurisdictions have shown

by their efforts that theirs is indeed a great responsibility: "to set the Craft at work and give it necessary instruction" and now that the summer solstice approaches they may look back on a season of meritorious accomplishment.

It is only by the continued application of those priceless privileges afforded to the average Mason and observance in his daily life of the precepts set before him that Freemasonry can be made to flourish.

Wrapped up as it is in the work of creating a better world Craftsmen everywhere, and especially here in New England where American Freemasonry had its beginnings, will seek ever and always to carry the torch of Light into the dark recesses revealed in a passionate day and age, so that the Temple may be kept strong and true and be a beacon light.

AFTER Continually we shall hear more and more about the days "after", meaning of course those days when people will expect to again participate in peaceful pursuits and the strains and stress and hideousness of war will, it is hoped, be but a memory.

In the rebuilding of the structure of civilized society to which Nazi madness has dealt such cruel blows, the labors and best thoughts of all believers in something more than isolated nationalism will be necessary. The task facing the world is truly colossal—of a nature hitherto undreamed.

The Masonic fraternity, embracing as it does a body of men numbering several millions, forms a cross section of the community as important in a great many respects as any other. Freemasonry, while free from politics in the narrow sense of that term, yet has a policy. Simply stated it is the aspiration and ambition to create a "brotherhood of man under the Fatherhood of God."

We have seen to what lengths those nations have gone which have forsworn fealty to the Divine and placed all their faith and much of their future in material means—and now we are beginning to see the fruits of the opposite ideology—the spiritual concept. Free men and free spirits can never be destroyed and Free Masons who have the right view of their own fraternity likewise can do the world great service.

Indeed it would be grossly satirical not to follow the dictates of Masonic conscience; in better keeping with the essential rather than episodic creed of Nazi strictures upon democratic freedom.

As Freemasons we are well aware that we often fall short of our ideals and that we have a long road to travel before we can make them prevail; our immediate task is to keep them alive, and we cannot shirk it. To the dedication of this task lies our first duty—to see that the stones of the future structure of a sound society are well and truly laid, in the strong cement of brotherly love and affection.

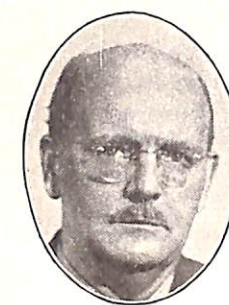
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Alfred Hampden Moorhouse, Editor and Publisher.

THE VALUE OF MILITARY LODGES

ALFRED H. MOORHOUSE

A QUESTION recently propounded for consideration to a symposium of Masonic editors was: "Are Military Lodges of Any Real Value?" which opens up a wide avenue for discussion hardly to be covered in any short survey.



Massachusetts Freemasonry in its beginnings discloses some colorful and interesting phases of Craft history and back in the early days of the republic, when it was not uncommon to find among the British regiments sent here to subdue the "rebellious colonists," Masonic lodges, capably functioning and observing, so far as the records have disclosed, a fine appreciation of the principles of Freemasonry and deserving of every consideration in their contribution to the general welfare of the Craft.

The same is true of the Maritime Provinces of Canada, particularly Nova Scotia and New Brunswick, where the records show that early interest was vastly stimulated by military lodges.

In the records of the Grand Lodge of Massachusetts are to be found instances of significant interest to students of Freemasonry, of the activities of military lodges here, although from the itinerant nature of the regiments' military activities it is not always easy to follow their divagations.

There is no doubt, however, that they played an important part in the early history of Freemasonry in America.

Of our own Civil War days there are instances of Masonic assistance rendered to natural enemies by brethren as individuals, but little is recorded of military lodges, as such.

The first World War likewise discloses no purely American military lodges, but the accession of a vast number of initiates in the United States was a marked feature of that campaign.

It is quite common practice among British regiments, especially those more or less permanently stationed in one country or another, particularly in India, to find duly constituted lodges. In this country, however, we have had little experience along that line and the question therefore as to their real nature or desirability is largely academic.



Granted a fairly permanent domicile or fixed membership of any military unit, there is doubtless merit to the plan of organizing military lodges within them, for assuredly lonely men in barracks or cantonments have much leisure when time hangs heavy, and a study of the Work and ritual can be of immeasurable value and interest. Strong ties have resulted from such associations. Ties which have often lasted throughout life.

This writer still recalls vividly his first close acquaintance with the Craft, through his contact with men of a cavalry regiment of which he was a member 42 years ago in South Africa. Men of that regiment 8000 miles from home, in a bleak and barren camp outside Cape Town, with its accompanying discomforts and few amenities were singled out for special attention by local resident Masons. They were a greatly envied lot. Doubtless had there been a lodge in the regiment the hospitality would have been reciprocated for the men had the means and all the good will in the world to do so. It was this streak of Masonic light which prompted our own application for membership later on: "a favorable opinion conceived. . ."

The organizing of military lodges in the armed forces of this nation presents too many uncertain factors and complications to commend itself to the Craft generally. The shifting of men about; the difficulty of securing facilities for working the degrees and a variety of other objections will at once be apparent.

Military lodges, as such, are not therefore desirable, although every encouragement should be given to the military man who is a Mason to fraternize with his fellows who likewise belong. This work is being ably carried on by the Masonic Service Association.

In this connection much good work can be done through Grand Lodge and by encouragement and financial assistance particularly to the local lodge or lodges in the particular section where military or naval camps exist. No man in uniform should ever be permitted to say that he was a victim of neglect by his Masonic fraters. One of the proudest privileges the Craft has today is to show its patriotism by such interest.

On other pages of this and succeeding issues of THE CRAFTSMAN will be found a scholarly address made by Grand Master Clarence R. Martin of Indiana before the conference of Grand Masters in Washington, D. C., last February. The Craft are indebted to this distinguished brother for the vast amount of research he has done and the light he has thrown upon an unfamiliar subject.

THE END OF APPEASEMENT

[Perhaps no single individual during the past half century has had so close a contact with Europe and European affairs, or so clear an insight into their ramified phases in times which bred the present catastrophe as had Robert Vansittart. His position as permanent secretary in the foreign office of Britain gave him opportunity to see at first hand the full picture, or as much of it as was humanly possible where so much in diplomacy and diplomatic procedure is devious and obscure, where words have all too often been used to obscure rather than reveal the truth. Hence a recent book by Lord Vansittart is an event of great importance, for now, with his retirement from public life, he can regale us with some particularly revealing history. The following review by a British writer gives but a glimpse of the volume—but some significant features of it.]—ED. CRAFTSMAN.

"All my life," writes Lord Vansittart, "political expression has been barred to me. After forty years of silence, broken only by rejected memoranda, I find the lawn of language thrown open. No one must therefore blame a young sexagenarian at large if he sometimes kicks up his heels on being turned out to grass." The colt—his declared age is quite deceptive—is certainly lively and spirited, and his heels throw up a good deal of well-directed turf. He is, indeed, the most promising new-comer to the political and literary field that the war has brought. "Lessons of My Life," which Lord Vansittart now publishes (Hutchinson, pp. 236, 9s. 6d.), is a brilliant tractate, aggressive but terrifically sincere, prescribed reading for all discussion on the peace. It whets the appetite for the calmer work of reflection to which the author must turn when he feels that the need for polemics has lessened.

In this book Lord Vansittart keeps pretty closely to his central thesis of how Germany should be treated if we are to win security for the world. The prescription itself is not half as outrageous as "Vansittartism" has often been represented to be:

Unilateral disarmament means a good deal more than relieving the world—and Germany—of the German Army, Navy, and Air Force, including civil aviation: it means the total and permanent suppression of all para-military organisations, no matter under what labels—such as Youth and Sport—they may masquerade. It means the abolition of over-industrialised Germany's war-potential and the ending of her dreams of economic hegemony. It means the remodelling of the German administration, bureaucracy and judiciary. It means the slow introduction of an entirely new spirit in the German schools and churches. In other words, unilateral disarmament must lead to re-education, in which the Allies must take their share without shirking. None of these essentials is possible without the prolonged and effective occupation of Germany by the united forces of the United Nations.

Other eminent persons have said as much and not been reviled. Lord Vansittart's offence has been his imputation of historical sin to Germany, his refusal to

allow the German people to escape responsibility along with their rulers for the aggressions of the last 75 years, and his rejection of faith in the existence of that "other Germany" which, once Hitler is out of way, will turn to sweetness and light. It is at least an arguable thesis, even if one does not share his passionate conviction.

But to many it must seem that Lord Vansittart does not always aim his blows in the wisest way. "There are two lots of people who must be beaten in this war: the Germans and the English pseudo-intellectuals." The latter is a term of abuse reserved for Left pacifists, Fabians unwisely attracted by the neat completeness of Nazi economic organization, confident blue-printers like Professor Carr. Annoying people, no doubt, but less potentially dangerous, as Lord Vansittart himself admits, then "Big Business," "the calculators of the Right, who think first of self-interest and only second of international security." This latter contingent, "now keeping rather quiet," deserves more of Lord Vansittart's attention, for its responsibility for appeasement was far greater than that of the maligned Left.

Lord Vansittart must sometime write a full history of appeasement. Here are sketch notes and asides on policy that show what a great book he could make—if he were allowed—of the tragedy of the inter-war years. His own prescience was remarkable; he does not draw here on those "rejected memoranda" but quotes the starker and more melancholy jottings of his diary, which from early 1933 onwards point the inevitable moral of Hitler and fix the dates of the German war with horrifying accuracy. The closest diplomatic study of the book is the reinterpretation of the events of 1935, the decisive year when Laval sold Abyssinia to Mussolini and Austria to Hitler and which closed with the repudiation of the Hoare-Laval agreement. Lord Vansittart's analysis raises as many questions as it answers, but it has some delightful incidental touches.

We had a parting lunch with Laval, a peculiarly gross feeder. My chief recollection of it is his prodigious consumption of a near-Stilton, composed, or decomposed, somewhere in France. It was cannibalism: the man was eating himself.

And again:

Laval revelled in being "smart." On one occasion he picked up his telephone at the Quai d'Orsay and beamed an offer to telephone direct to Mussolini. I begged him not to trouble, knowing that I would have heard only his end of rehearsed patter with a stooge in some closet of the Quai d'Orsay. The real telephoning to the real Benito was done after night-fall, or, more fittingly, *entre chien et loup*.

Why did Mussolini, the Germanophobe, put himself in Hitler's hands?

What rotted Mussolini's judgment—a thing very different from intelligence? . . . The answer, of course, must be that Mussolini was consumed by inordinate ambition. That however, is no answer. Why was it inordinate? Because all his desires were inordinate. He was all of a piece before he went to pieces. Yet he was far more naturally prehensile,

and of course far more cultured, than Hitler. He had even an embryonic sense of humor, which means a sense of proportion. There was not much, but it existed. Hitler had none of these things. Why, then, did Mussolini end as a figure of fun? The answer is briefly that ambition obliterates other qualities as convolvulus smothers a bush; and the roots of the parasite are as extensive as the tendrils. Moreover, there was another reason which requires another metaphor.

This metaphor is deliberately kept obscure; it involves Venus more than Mars.

Lord Vansittart's anecdotes are never idle and always point an argument, but we must forgive the detachment of one or two:

Lord Curzon and M. Poincare could not stand each other: one boomed, the other yapped. At the time of the Chanak crisis we arrived in Paris one night and began a conference at 10 p.m. The late hour soon frayed incompatible tempers, and the inevitable dog-fight began even more speedily than usual. At Poincare's opening gambit Curzon bridled—the only time that I have ever seen that verb. Poincare bit back:

TRAVELING MILITARY LODGES—THEIR HISTORY

A Talk before the Conference of Grand Masters in Washington, D.C.

By GRAND MASTER CLARENCE R. MARTIN of Indiana

Prior to the time that I knew this topic was assigned to me for discussion I knew very little of the history or questions regarding traveling military lodges or the advisability of continuing the practice now, because the thought had not occurred to me, and it has probably not occurred to any of you, that there is now or will likely be in this war any real need for traveling military lodges.

However, I approached the subject with an open mind and, in the time available, studied the history and considered the present-day conditions. I trust that you will bear with me with the same open mind, so that in this part of the presentation of the program you will not permit your preconceived ideas of this subject to entirely sway your minds in the matter.

This investigation grew and grew, and I was fortunate in developing a large amount of material which had heretofore not appeared, in print, at least. Within the time allotted I can touch only the high points, but will append a bibliography so that if you are interested you may pursue the subject further when the proceedings are printed.

Much has been written and much remains to be dug out of the archives regarding this subject. Perhaps some Masonic historian who has the time and the inclination will sometime assemble all the American material upon it. In the course of my correspondence on the subject, at least two brethren have expressed this desire.

The subject is Traveling Military Lodges—Their History. Do present day conditions warrant a continuance of the practice?

"Lord Curzon, vous me riez au nez!" (French says "You are laughing at my nose" where English says "You are laughing in my face.") Hot and slow denial emerged from Curzon, and, turning to me, he snorted in a puzzled but penetrating undertone: "There's nothing funny about the fellow's nose."

I remember a comment appended by Lord Balfour to one of my early and eager memoranda: "To me the chief interest of this subject is the passion which it appears to excite in the breasts of otherwise honest men."

On the late Lord Balfour's seventy-fourth birthday I took him to play lawn tennis against the markers at Queen's Club, and on the way home I said to him: "You ought to be pleased to think that you are playing better at seventy-four than at sixty-four." He replied: "I know; but to play even as modestly as I do I've had to give up golf, and golf is a game that one can play when one is old." Life still seemed to him an unbroken white road.

"The history of Masonry, . . . shrouded in the golden haze of myth and legend, . . . has its own strong and material edifice, built foursquare to all the winds that blow, the foundations going down to the bedrock of human nature and its soaring towers pointing upward to God."—Haywood and Craig, *History of Freemasonry*, p. 37.

The workmen engaged in the year 515 B.C. in the erection of the Second Temple, under the leadership and direction of Zerubbabel, labored with the trowel in one hand and the sword in the other. According to Masonic tradition, these Jews, during the 70 years of the Babylonian captivity, preserved the institution of Freemasonry, and the Lodge which they are said to have taken with them into captivity and brought back on their long march from Babylon to Jerusalem, may have been the symbolic, if not the actual, forerunner of the Traveling Masonic Military Lodge.

Traveling Military Lodges have existed in the armies of most civilized nations for several centuries past, although there is no real proof of their existence until after the establishment of the Grand Lodge System, with its written records.

A select committee appointed by the Grand Lodge of Florida in 1862 to inquire into the Grand Master's right to establish military field lodges reported "that such practice was supported by ancient usage" and said: "Tradition informs us that Augustus Caesar, Grand Master of Rome, authorized Military Lodges in his Army."

The Grand Historian of Florida commenting on this statement says the word "tradition" was underscored, which to informed Masons means pure invention.

"Early Masonic writers," he says, "gave free reign to their imagination by the use of the word 'tradition' and some of them did not hesitate to make Adam a Grand Master and Eden the site of a Masonic Lodge."

IN OTHER LANDS

No attempt will be made here to review the history of Traveling Masonic Lodges in other lands, except to note their long existence in Ireland, Scotland, England, France, Prussia, Germany, Austria, Holland, Sweden, Poland, Hungary, Belgium, Italy, Mexico and India, and to state the dates when, and to what lodges of this character the first charters were issued by the Grand Lodges of Ireland, Scotland and England.

In 1728 the first purely military (but not traveling) Lodge No. 51 was chartered by the Grand Lodge of England at Gibraltar.

The first Irish charter for a traveling military lodge was issued in 1732 to a lodge, later No. 11 in the First Royal Foot, then the Royal Regiment and later the Royal Scots.

The first Scottish charter was issued in 1743 to a lodge in Col. Lee's (later the 55th) Regiment of Foot, (although the lodge, chartered in 1847 as No. 58, the Duke of Norfolk's, in the 12th Foot, had existed, it was said, since 1685).

The Grand Lodge of Ireland had 29 Military Lodges, and the Grand Lodge of Scotland had 5, before any were established by either of the Grand Lodges of South Britain (England).

The first English—Moderns—charter was issued in February 1755 to a Lodge in the 8th Foot, while the first English—Ancients—charter was issued in September, 1755, to a Lodge in the 57th Foot.

HOW THEY CAME TO AMERICA

Traveling Military Lodges of Freemasons first appeared in America, attached to various regiments of the British Army which were sent to this continent to engage in the inter-colonial wars, the French and Indian War, and finally, in the American Revolution.

Some of these lodges were chartered by the Grand Lodge of Ireland, some by the Grand Lodge of Scotland, some by the Grand Lodge of English Masonry (established in 1717 and known as the "Moderns"), and some by the Grand Lodge of England, according to the Old Institutions (established in 1751 and known as the "Ancients").

The "Ancients" were more active in chartering military lodges than the "Moderns," especially in America. The Ancients charged the Moderns with having departed from the old and simple customs of the fraternity, in the modern parlance of being not only too "streamlined," but too "silkstockinged." In America the Moderns generally were Tory in sympathy and the Ancients were as a rule Revolutionary.

The contest waged between these two branches in England until 1813, when they were united and amalgamated by two Royal princes who were the respective Grand Masters.

But in America the contest was not so spirited, and indeed there was no rivalry between the two systems in the Army lodges. The contest generally "turned to ashes in the red hot furnace of liberty," and the two Masonic systems were gradually united when the Provincial Grand Lodge became State Grand Lodges (N.Y. 1786, Mass. 1792, Penn.—, S.C. 1808-1817).

IN COLONIAL DAYS

On May 13, 1756, the Provincial Grand Master of North America under the "Moderns" at Boston granted a charter to an Army lodge headed by Richard Gridley, which accompanied the expedition to Crown Point.

On Nov. 13, 1758, the same authority chartered a lodge in the 28th Regiment of Foot which took part in the siege of Louisburg, Cape Breton, Nova Scotia.

On January 18, 1759, Abraham Savage was authorized by the same authority "to congregate all Free and Accepted Masons in the expedition against Canada in one or more Lodges." Later that year at Quebec "the anniversary of St. John the Evangelist was duly observed by the several lodges of Freemasons in the garrison."

On March 12, 1762, the same authority granted a warrant to a lodge with the 55th Regiment which was at Crown Point.

In the naval and military engagement against Louisburg,* Quebec, Thomas Dunkerly, one of the most prominent Masons in the annals of the sea, was a gunner on H. M. ship Vanguard, which soon afterward became the home of the first Sea Lodge ever chartered.

The colorful life of Dunkerly is unparalleled in Masonry. In 1760, the year the lodge on the Vanguard was chartered, he was given the power by the Grand Lodge of England to inspect the state of the Craft, wheresoever he might go and held a roving commission to exercise the functions of a Provincial Grand Master "where no other Provincial is to be found."

His mother on her death bed told him that his actual father was the then King—George II, but off to sea again, with his gunnery and Masonry, to Quebec, the West Indies and the Seven Seas—establishing a new sea lodge on the Prince, a larger ship, Dunkerly was never able to verify the strange story of his parentage. His two sea lodges were revived by him on dry land (after his retirement on a pension which enabled him to devote his whole time to Masonry), and still exists in 1942 as London No. 108 and Royal Somerset House and Inverness No. 4.

HELPED FORM AMERICAN GRAND LODGES

As we shall presently see, Military Lodges of the American Colonial and Revolutionary periods were important factors in the organization of Provincial Grand Lodges and later of independent Grand Lodges, and some of them are still in existence today as regular stationary lodges in several Grand jurisdictions.

MICHIGAN

Zion Lodge No. 1 was constituted in 1764 in the 60th Foot or Royal American Regiment then at Detroit, by the Provincial Grand Master of New York, "Moderns." (Michigan was French until 1763, British until 1796, under territorial government until 1810, under Indiana for five years and then "Michigan Territory" until 1837, when it became a State.)

In 1794 this Lodge went over to the "Ancients," becoming Zion Lodge No. 10 on the Provincial Roll of Lower Canada. It was left behind when the British quit Detroit. In 1806 the Quebec warrant was surrendered and Charter No. 62 was obtained from the Grand Lodge of New York. In 1819 it became No. 3 of that

*Thomas Dunkerly and Sea Lodges.

Grand Lodge, and in 1826 united in forming the Grand Lodge of Michigan as Zion Lodge No. 1.

SOUTH CAROLINA

A provincial grand lodge, known as the "Grand Lodge of the Southern District of North America" was organized in 1768 or prior thereto in Florida by the Grand Lodge of Scotland. Its first warrant was issued to St. Andrews Lodge No. 1 in the 31st Regiment of Foot, Pensacola, Fla., May 3, 1771; its second to Mt. Moriah Lodge in the 35th Regiment of Foot at St. Lucia in the Windward Islands.

St. Andrews Lodge was suppressed in 1780 by the Dominican priests who came with the Spanish victors, but was revived at Charleston, S.C., in 1782. When the British left the colonies St. Andrews petitioned the Grand Lodge of Pennsylvania and became Lodge No. 40 at Charleston July 12, 1783. It later joined with Nos. 38 and 47 of Pennsylvania and Nos. 190 and 236 of the Ancients of England and formed the Grand Lodge of South Carolina in 1787.

MASSACHUSETTS

In late September or early October, 1768, the 14th, 29th and 59th Regiments of Foot (British) arrived in Boston from Halifax. With the 14th was Lodge No. 58, chartered by the Grand Lodge of England "Ancients," and with the 29th or Worcester Regiment was Glittering Star Lodge No. 322, chartered by the Grand Lodge of Ireland. Soon thereafter the 64th and 65th Regiments arrived in Boston from Ireland. With the 64th was Lodge No. 106, chartered by the Grand Lodge of Scotland.

The citizens of Boston resented the quartering of these troops in their city by the British government, but there was no reason why they should not fraternize with the officers and soldiers as individuals. So within a short time St. Andrews Lodge of Boston, a Scottish Lodge (warranted in 1760) joined with the first two of these military lodges and formed a Provincial Grand Lodge, under authority of the Grand Lodge of Scotland.

They petitioned in December 1768 to the Grand Lodge of Scotland requesting the appointment of a "Grand Master of Ancient Masons of America."

Dr. Joseph Warren on May 30, 1769, was accordingly appointed Grand Master of Masons "in Boston and within one hundred miles of the same." Paul Revere was the first Senior Grand Deacon. By a further Scottish patent in 1772 Dr. Warren was appointed "Grand Master of the Continent of America." He was killed at the Battle of Bunker Hill, where though holding the commission of a Major-General, he fought as a volunteer.

In April 1733 Henry Price of Boston was appointed by the Grand Master of England (Moderns) as Provincial Grand Master of New England and "the dominions and territories thereunto belonging." His commission was extended in August 1734 over the whole of North America. Robert Tomlinson in 1736, Thomas Oxnard in 1742 and Jeremy Gridley in 1755, succeeded as Grand Masters of the Grand Lodge, which was called the St. John's Grand Lodge.

The Massachusetts Grand Lodge, chartered by Scotland in 1768, declared its independence of all other Grand Lodges or Grand Masters in the universe on Dec.

6, 1782, and in 1792 united with the St. John's Grand Lodge to form the present Grand Lodge of Massachusetts.

NEW YORK

When Lodge No. 74 in the 2nd Battalion of the First Foot left Albany in 1759, it left an exact copy of its Irish warrant to some influential citizens there. It was changed in 1765 for a charter of the Provincial Grand Lodge of New York, and still exists today as a regular lodge of the Grand Lodge of New York. It is Mount Vernon Lodge No. 3.

In 1776 the old Provincial Grand Lodge of New York, which had existed since Nov. 15, 1737, was dissolved by its Grand Master Sir John Johnson, who became an officer of the British Army.

In 1782 the Grand Lodge of England, "Ancients," issued a warrant for a Provincial Grand Lodge of New York, which was inaugurated by three stationary lodges and six traveling military lodges:

No. 52 English Ancient in the 22nd Foot

No. 213 English Ancient in the 4th Battalion Royal Artillery

No. 215 English Ancient in the Regiment of Auspach-Beyreuth

No. 132 Scottish in the 22nd Foot

No. 441 Irish in the 38th Foot

No. — Lion's Lodge in the 57th Regiment.

In 1783 a majority of the Grand Lodge officers left New York with the British Army, after having formed additional lodges in the New Jersey Volunteers, the Regiment of Kuyphausen, the 57th Foot and the Loyal American Regiment, and having been joined also by two Irish lodges, Nos. 478 in the Dragoons and 90 in the 33rd Foot.

In 1784 Robert R. Livingston became Grand Master and this Provincial Grand Lodge became the Grand Lodge of New York. The few "Modern" lodges remaining in New York accepted the authority of the new body.

IN THE AMERICAN REVOLUTION

In the American Revolution there were at least eleven or twelve military lodges warranted, chartered or otherwise organized. Seven of these were by the Provincial Grand Lodge of Pennsylvania, one by the Provincial Grand Lodge of Massachusetts "Moderns," one by the Massachusetts Grand Lodge "Ancients," and one by the Old Provincial Grand Lodge of New York "Moderns." All of these lodges were in the American Army, except one of the Lodges warranted by Pennsylvania, which was in the British Army.

Those of which unmistakable history exists are:

Lodge	Army Unit	Date	Warranted by
Unity No. 18	HBM 17th Regt. Foot	1777-78	Pa.
St. John's Regimental	U. S. Battalion	7/24/1775	N.Y.
American Union No. 1	In Conn. line	2/15/1776	Mass.
Washington	In Mass. line	10/ 6/1779	Mass.
No. 19	Penna. Artillery	5/18/1779	Pa.
No. 20	N. C. line	10/ 4/1779	Pa.
No. 27	Maryland line	4/ 4/1780	Pa.
No. 28	Penna. line	— 1780	Pa.
No. 29	Penna. line	8/ 4/1780	Pa.
No. 30	Hiram Del. Regt.	—	Pa.
No. 36	N. J. line	9/ 2/1782	Pa.

(All of these were "Ancient" except St. John's and American Union.)

Unity Lodge (Provincial, Pennsylvania), in British Army.

Unity Lodge in his Britannic Majesty's 17th Regiment of Foot, originally chartered by the Grand Lodge of Scotland as No. 168 in 1771, arrived with the regiment at Boston on New Year's Day 1776, but being unable to land the regiment went to Nova Scotia and then to Long Island, where it took part in the battle on Aug. 27, 1776, and the occupation of New York and White Plains.

During the British occupation of Philadelphia in 1777 and 1778, when the 17th Foot was stationed there, the Provincial Grand Lodge of Pennsylvania "Ancients" (which apparently was under Tory control), issued its warrant to this lodge as Unity Lodge No. 18, to replace its Scottish warrant, which was lost at the battle of Princeton on January 3, 1777. (This warrant is now in the possession of Union Lodge No. 5, Middleton, Del.)

Again on July 15, 1779, the constitution and regalia of Unity Lodge was captured by the Americans. (Gould, the English historian, says: "In a skirmish between the 17th Foot and the American forces," while Sachse, the American historian, says "when the fort—at Stony Point—was stormed by the Americans under General Wayne and the 17th Foot were made prisoners of war and their baggage captured."—That was the occasion hereinafter referred to when the warrant was returned by General Parsons.

The regiment was exchanged, in 1780 it was stationed in Virginia, in 1781 it joined Cornwallis in the South and thence went to Yorktown for its final surrender. In the early part of 1783 it was stationed in New York. After peace it (and of course its Lodge) was removed to Nova Scotia and in 1786 to England.

The most famous of all the military lodges of the American Revolution was the American Union Lodge, organized at Roxbury, just outside Boston, Mass. It received a warrant signed by John Rowe, Grand Master, and by Colonel (afterwards General) Richard Gridley, Deputy Provincial Grand Master of Massachusetts (St. John's Provincial under the "Moderns") on February 15, 1776. (Its records were reprinted in 1859. The records of Freemasonry in the State of Connecticut.)

Its military unit, serving in the Connecticut Line (later in New York and New Jersey), was commanded by Colonel (afterwards General) Samuel H. Parsons. He was the founder and the treasurer of the Lodge—Col. Joel Clark was its first W.M., Parsons its second. It was almost cut to pieces in the Battle of Long Island, many of its officers and members being killed or taken prisoner (Aug. 1776), but a number of the Brethren survived and carried on.

While the regiment was on duty in New York in 1777 an application was made for confirmation of its warrant there. Sir John Johnson, Provincial Grand Master of New York, pending the war appointed Dr. Peter Middleton his deputy, and they, being in sympathy with England and its Grand Lodge, granted the warrant under the name "Military Union No. 1," but the lodge continued to use the name "American Union."

The principal officers of the Army and the General in command are frequently named as visitors in the records of this lodges.

At the St. John's Day celebration by American Union

Lodge, Dec. 27, 1779, at Morristown, N.J., then the headquarters of the Army, a committee was appointed from the Lodge in each Line, and the staff of the Army, to consider a proposal to elect a General Grand Master. This meeting was attended by 36 members of this lodge and 68 visitors. Three later meetings were held of the various lines and by various Grand Lodges.

It is understood that Washington was the choice for General Grand Master, but the exigencies of active warfare resulted in this movement never coming to fruition.

A large room or assembly hall for the Military Lodges was erected by General Gates at the headquarters of our northern forces under Washington near Newbury, N.Y., during the winter of 1782, and this lodge met there in June, 1783.

OHIO

The American Union Lodge No. 1 met last as an Army Lodge April 23, 1783. In 1790 when a colony from New England was established northwest of the Ohio, it was reopened at Marietta by Jonathan Hart, who was W.M. for a year and then joined the army of St. Clair and was killed at the battle of Ft. Recovery. Benjamin Tupper and Rufus Putnam were Wardens in 1790. Putnam was made a Mason in this lodge in 1779. He is known as the "Father of the Northwest"; at one time he was chief engineer of the American Army and he commanded a brigade under General Wayne in 1792.

This lodge united with others in forming the Grand Lodge of Ohio in 1808, of which General Rufus Putnam was the first Grand Master. It still retains the title American Union No. 1 of Ohio. (The present Grand Master of Ohio, Harry E. Schramm, is a member of this lodge.)

MORRISTOWN CONVENTION

At the memorable Masonic Convention held at Morristown, N.J., on February 7, 1780, the following representatives of Masonic military organizations were present:

Name	Masons of Military Line of	Representing Military Lodge
John Pierce, M.M.	Massachusetts Bay and Washington No. 10
Jonathan Hart, M.M.	State of Connecticut and American Union
Charles Graham, F.C.	State of New York
John Sandford, M.M.	State of New Jersey
George Tudor	State of Pennsylvania
Otho Holland Williams, M.M., Secretary	State of Delaware
Mordecai Gist, P.W.M., President	State of Maryland
Prentice Brown, M.M.		St. John's Regimental
John Lawrence, P.W.M.	The Staff of the American Army
Thomas Machin, M.M.	The Corps of Artillery

Time will not permit my reviewing for you the history of the other Revolutionary lodges, but according to a custom here in Washington I will ask unanimous consent to insert them in the record of these proceedings.

St. John's Regimental Lodge was warranted by Grand Master Peter Middleton of the Old Provincial Grand Lodge of New York. It participated in St. Johns Day celebration at Morristown, N.J., Dec. 27, 1779. At the close of the war it located at Clarks Town and later be-

came St. John Lodge No. 18, Warwick, N.Y., and went out of existence in 1825.

Washington Lodge was instituted at West Point, by Grand Master Joseph Webb (Mass.) on November 11, 1779, under a warrant dated October 6, 1779. It served in the Massachusetts line. Its first Master was General John Patterson and the first Wardens were Colonels (afterwards Generals) Benjamin Tupper and John Groaton. (Some histories give the name of William Hull as Junior Warden.) One hundred and four members were initiated and it is said that in 1782 it had 250 members.

Lodge No. 19 was granted a military warrant on May 18, 1779 (Pennsylvania), in the First Pennsylvania Regiment of Artillery in the service of the United States, naming Colonel Thomas Proctor, W.M., Charles Young, Senior, and John Melbeck, Junior Warden.

Speaking of the lack of minutes of this lodge's proceedings, Roth (Masonry in the formation of our government), says:

"Correct minutes of the proceedings are not in existence and it is hardly reasonable to expect them. The meetings of a Masonic Lodge are held under the white banner of peaceful security—the rude blasts of war are not heard within those sacred precincts; and it was only the extraordinary circumstances existing during the Revolutionary period that induced the heroic Proctor and his patriotic brethren to spread their warrant and open their lodge amidst the smoke and fire of the battle field."

The lodge was with the expedition commanded by General Sullivan against the British and Indians in the Wyoming Valley in 1779.

The regiment joined the main body of the American Army in winter quarters at Morristown, N.J., and this lodge was one of the foremost in the meetings and conventions of military lodges there held Dec. 27, 1779, and Feb. 8, 1780, looking towards the Declaration of Independence of the Grand Lodge of England and of the establishment of a general supervising grand lodge of the United States with George Washington as its General Grand Master.

In 1782 the Lodge went with its regiment to Pittsburgh (and possibly to the Falls of the Ohio, near Louisville). It surrendered its charter in 1784 in accordance with a resolution of the Grand Lodge on Dec. 27, 1783.

Military Lodge No. 20. Warranted in the North Carolina line in 1779 by the Grand Lodge of Pennsylvania, perhaps on Oct. 4, 1779, but never made any returns. In 1780, when they were ordered into South Carolina, it is reported that their warrant was lost or captured by the British. It is also reported that it was recovered and became the warrant of the North Fork Lodge No. 20, located on the Holston River in the State of Franklin, near what is now Kingsport, Tenn.

Army Lodge No. 27 (Pennsylvania) was warranted in the Maryland line on April 2, 1780. General Mordecai Gist was its first W. Master. Wardens were Colonel (later General) Otho Williams and Major Archibald Anderson.

At the battle of Camden, Aug. 16, 1780, its warrant and other property were captured by the British and not recovered by General Gist until after the evacua-

tion of Charleston, Dec. 14, 1782. He retained possession of it and in 1786 renewed it, still as Lodge No. 27 at Charlestown, N.C., making the fifth lodge of the "Ancients" there.

General Gist, as hereinbefore noted, was president of the convention of Masons from the Military Lines of Morristown, N.J., and later became the Grand Master of South Carolina.

Lodge No. 28 was warranted by the Grand Lodge of Pennsylvania to brethren serving in the Pennsylvania line but history is uncertain as to what became of it—whether the revolt of the poorly paid and ill-clad soldiers of that line at Morristown on Jan. 1, 1781, or the shifting of officers or losing the records in battle, never has been determined.

Pennsylvania Union Lodge No. 29 (Pennsylvania), in the Pennsylvania line, was warranted on July 27, 1780. Major James Moore, W.M., John Rogers, Surgeon, S.W., and John Pratt, Surgeon, J.W. Records are in existence of its meeting in Philadelphia, Feb. 6, 1781. Following the surrender of Cornwallis the Pennsylvania troops were separated and scattered—some going South and some to Maryland. No meetings were held for the next ten years, the officers giving their excuses to the Grand Lodge. All Pennsylvania warrants were recalled Dec. 27, 1783.

There are conflicting accounts of the organization or reorganization of this Lodge No. 29 or a second Lodge No. 29 in 1782, by its members residing at Cambridge, Dorchester Co., Pennsylvania, or at Dorchester, Maryland. The second lodge participated in the attempt to form the Grand Lodge of Maryland 1783-1787, and finally became No. 5 on the Maryland roll, going out of existence in 1792.

Hiram's Delaware Regimental Lodge, or Lodge No. 30, Pennsylvania, was organized by regimental warrant to Delaware troops, early in 1780. Campaigns in that year in the South, Carolinas and Georgia soon followed. These brethren in the Battle of Camden, a victory for the British, lost their Masonic equipment.

Lodge No. 36 (Pennsylvania), in the New Jersey Brigade, was warranted on Sept. 2, 1782. This warrant is believed to be the only original Revolutionary military lodge warrant still in existence. It was surrendered Dec. 20, 1784, and is now in the archives of the Pennsylvania Grand Lodge.

It limited the meetings of the "new traveling lodge . . . to be held in the respective Cantonments of the aforesaid New Jersey Brigade and not elsewhere," and the Grand Lodge did "strictly enjoin and require that no citizens be initiated under said . . . warrant . . . while in the vicinity of any Lodge of Ancient Free Masons within the U. S. of A., excepted only when special dispensations shall be granted for the purpose."

The cost of this warrant was 6 pounds 10 shillings, as shown by its receipt in the Grand Lodge minutes of June 16, 1784.

The record of another New Jersey Military Lodge is recorded in the minutes of the Provincial Grand Lodge of New York, Feb. 3, 1783. It was organized by nine Loyalist or Tory officers of the 3rd N. J. Vols., then stationed in N. Y. The Grand Lodge of New York was then under Tory control. It was chartered Dec. 5, 1782. On Feb. 3, 1783, it assumed the name of St. George

Lodge. Its members scattered upon the evacuation of N. Y. by the British on Nov. 15, 1783, most of them settling in Canada.

FRENCH AND GERMAN LODGES IN THE AMERICAN REVOLUTION

There are reports of Military Masonic Lodges within the organization of the mercenary troops from Hesse and Brunswick, and at least one has been authenticated. It held, in association with the Irish Lodge No. 63 of the 20th English Regiment of the line, a part lodge, or deputation lodge, at the barracks of Charlottesville, Albemarle County, N.C., in 1780.

Many of the members were made Masons in Germany. At the first meeting of the Lodge, Feb. 22, 1780, Lieut. Caspar Frederick Rohr of the Brunswick Light Infantry, who was elected Worshipful Master, declared that the lodge would meet for Masonic ritualistic work, but that the initiation of profanes would not be permitted.

Some French regiments which served in America during the Revolutionary War are reported to have had traveling military lodges attached to them. Among high military officers who accompanied their regiments were Duc de Biron and Marquis de Lafayette, each of whom became Masons in America.

WASHINGTON AND ARMY LODGES

"There is an abundance of testimony to show that while Commander in Chief of the American Army, Washington both countenanced the formation and encouraged the labours of the Army Lodges, that he found frequent opportunity to visit them, and that he thought it no degradation to his dignity to stand there on a level with his brethren."—(Gould, p. 217.)

LODGE IN MAD ANTHONY WAYNE'S ARMY

A warrant for a Military Lodge No. 58 in General (Mad) Anthony Wayne's Army—the Legion of the United States, was granted by the Grand Lodge of Pennsylvania on March 25, 1793.

Wayne won renown by his capture of Stony Point. Toward the close of the summer of 1792 he moved his camp to a position on the Ohio about 27 miles below Pittsburgh, which he named Legionville. It was doubtless from this location that the application for a lodge warrant was made.

Wayne succeeded General St. Clair in command of the Western Army and gained a brilliant victory over the Miami Indians in 1794. Nearly all of the members of this lodge are reported to have been killed in the Indian war.

The Traveling Military Lodges of the American Revolution played an important part in developing and spreading Freemasonry throughout the army and throughout the several states.

Colorful, glowing, descriptions of the formal return of captured property of army lodges under flags of truce have given to our Revolutionary Military Lodges a dramatic touch of chivalrous knighthood and Masonic brotherhood that rose above the mighty contests of that war. Two classic examples of this follow.

The London Freemason, years after the Revolution published an article concerning the return of the Masonic lodge-chest of the 46th Foot regiment, which by the chances of war had fallen into the hands of American troops, and which by the direction of General

George Washington was returned, with other articles of value under a flag of truce. It said:

"The guard of honor, with their flutes playing a sacred march, the chest containing the constitution and implements of the craft, born aloft, like another Ark of the Covenant, equally by Englishmen and Americans, who lately engaged in the strife of war, now marched through the enfiladed ranks of the gallant regiment, that with presented arms and colors hailed the glorious act by cheers, which the sentiment rendered sacred as the hallelujahs of an angelic song."

This was the British regiment in which Washington is reported to have received in about 1756, a degree of Masonry (Mark Master, the Royal Arch or possibly only a test oath or the process of 'healing') in its Lodge of Social and Military Virtues No. 227 which was warranted by the Grand Lodge of Ireland in 1752.

On July 23, 1779, when General Samuel H. Parsons at West Jersey Highlands returned to Unity Lodge No. 18 of the 17th Foot Regiment its constitution and regalia which had been captured, he accompanied them with a letter to the Master and Wardens in which he said:—

"Brethren,—When the ambition of Monarchs or the jarring interests of contending states, call forth their subjects to war, as Masons we are disarmed of that resentment which stimulates to undistinguished desolation, and, however our political sentiments may impel us in the public dispute, we are still Brethren and (our professional duty apart) ought to promote the happiness and advance the weal of each other."

General Parsons was the founder of the famous American Union Lodge, warranted by the Provincial Grand Lodge of Massachusetts in 1776.

IN OUR SECOND WAR WITH GREAT BRITAIN 1812 — 1814

Little is known concerning the traveling military lodges in our forces during the War of 1812. There is a record of an application made in 1814 to the Grand Lodge of New York for a "Marching Warrant," and of the Northern Lights Lodge at Plattsburg; of a field lodge established by the Grand Lodge of Pennsylvania in that year and/or Pennsylvania Lodge No. 140; and of the granting of a dispensation in the same year for a Military Lodge by the Grand Lodge of Virginia.

IN THE WAR WITH MEXICO

At least a dozen traveling military lodges were organized in the army of the United States during the war with Mexico, 1845-1848. Some, perhaps most, and certainly two of them, accompanied the American Army on its march to Mexico City.

General John A. Quitman, the first American Commander to enter the city, fought his way in on the evening of September 13, 1847. He had been Grand Master of Masons in Mississippi for fourteen years (1826-1837; 1840-1846) and one of the Mississippi military lodges at that time bore his name.

These lodges were as follows:—

Alabama—Friendship Lodge, attached to the 1st Alabama volunteers. Dispensation dated December 23, 1847, surrendered August, 1848.

Kentucky—One military lodge.

Missouri—Military Lodge No. 86 in the 3rd Regiment of Missouri volunteers, chartered October 14, 1847.

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Hardin Military Lodge No. 87, dispensation issued to members of the First Regiment of Illinois Foot Volunteers while stationed at Santa Fe.

Mississippi—Quitman Lodge No. 96. St. John Lodge No. 97.

Pennsylvania—Two military lodges.

South Carolina—Two military lodges, one of which was Palmetto Lodge.

Tennessee volunteers. (Received dispensation, but did no work.)

Virginia Military Lodge No. 1, with the Virginia Regiment of Volunteers.

Tennessee—Volunteer Lodge No. 143 in the 5th Regiment.

The Missouri military lodges—one of them composed of Illinois Masons—went over the old Santa Fe trail to Mexico. They had a membership of about two hundred. Colonel John Rolls (later Grand Master) was Master of one of them. These lodges worked under dispensation and were never chartered. The Grand Master even failed to report that he had issued the dispensation to Lodge No. 87.

TRAVELING MILITARY LODGES IN THE MINOR CAMPAIGNS OR WARS

The Grand Lodge of New Jersey on June 24, 1791, refused to grant "a petition from Thomas Paterson, William Piatt, Lewis Bond John Lowry and Zebulon Pike, Ancient Masons . . . for a warrant to hold a traveling lodge in the armies of the United States."

But this intrepid adventurer carried his Masonry with him to Pikes Peak even though he didn't have a lodge with him.

Rocky Mountain Lodge No. 205, with the United States troops under Col. Albert S. Johnson, which moved into the Territory of Utah in 1857 to subdue the unruly Mormons, was established under dispensation by the Grand Lodge of Missouri on March 6, 1859. The Brethren in Camp Floyd near Salt Lake City decided to maintain their Masonic Association by organizing a Lodge in the fall of 1858, and while waiting for the dispensation 40 officers and men cut logs and erected a log cabin hall—the first Masonic temple in Utah. This they occupied until March 27, 1861, when, with the outbreak of the Civil War the troops were moved, the Lodge was closed and its records returned to Missouri.

A military lodge at Fort Randall in Dakota Territory near the Nebraska border line was organized under the Grand Lodge of Iowa in about ———.

THE NUMBER OF MILITARY LODGES IN THE CIVIL WAR BETWEEN THE STATES

In the Northern Armies		In the Southern Armies	
Connecticut	1	Alabama	19
District of Columbia	4	Florida	2 or 3
Illinois	17	Georgia	14
Indiana	37	North Carolina	6
Kentucky	1	Texas	†50
Maryland	1	Total	†121
Massachusetts	10 or 11		
Nebraska	1		
New Hampshire	5		
New York	9		
Ohio	7		
Rhode Island	1		
	95		

* Record evidence exists of at least 20.
† Approximately.

CIVIL WAR LODGES — 1861-1865

ALABAMA			
No.	Name	Location	Date of Dispensation
292	Confederate	Ft. Morgan	Oct. 7, 1861
293	Ala. Volunteers	9th Regt., Va.	Oct. 16, 1861
294	J. W. Garrett	20th Regt.	Feb. 4, 1862
295	H. S. Shelton		June 25, 1862
296	Stonewall	18th Regt.	June 25, 1863
297	Bettie	9th Bat.	June 25, 1863
298	Wm. H. Norris	Lewis Squadron	Sept. 7, 1863
299	Soldiers	14th Regt.	Sept. 7, 1863
300	59th Regimental	59th Regt.	Oct. 5, 1863
302	Battle	Battle's Brigade	Nov. 2, 1863
303	30th Regimental	30th Regt.	Nov. 2, 1863
306	Richardson	Hodgson's Cavalry	Dec. 10, 1863
307	Buford	3d Brig., Loring's Div.	Jan. 5, 1864
309	John C. Reid	28th Regiment	Feb. 1, 1864
310	Ala. Rebel	Wilcox Brigade	Feb. 1, 1864
311	Henrietta	58th Regiment	Feb. 11, 1864
312	Zack Deas	22nd Regiment	Mar. 7, 1864
313	12th Louisiana		Mar. 25, 1864
314	Baker's Brigade		April 28, 1864

FLORIDA

Lodges in the First Regiment of Volunteers at Warrington, Virginia, May 13, 1861.

Regular Traveling Lodge to work in Florida regiment July —, 1861.

Regimental Lodge No. 2 (may have been one of above —See Proc. 1867).

CONNECTICUT

Union Lodge No. 90, U.D., located in the 4th Regt. Conn. Volunteers at Camp Ingalls near Fort Richardson, Virginia, received a dispensation on June 6, 1861, from the Grand Lodge of Connecticut. Records of four communications held in January 1862 exist, and on Dec. 3, 1864, the dispensation was returned.

In May, 1862, the Grand Lodge of Connecticut refused a dispensation for Ensign Lodge No. 91 to brethren belonging to the 5th Regiment of Connecticut Volunteers.

GEORGIA

1. Georgia Military Lodge, 2nd Regiment.
2. Butler Military Lodge, 3d Regiment.
3. Patriot Lodge, 4th Regiment
4. Rockwell Lodge, 29th Regiment
5. 45th Ga. Regiment Lodge
6. 55th Ga. Regiment Lodge
7. 10th Ga. Artillery Battalion Lodge
8. 9th Ga. Artillery Battalion Lodge
9. 20th Battalion Military Lodge
10. Simri Rose Lodge, 10th Regiment
11. Stonewall Lodge, 22nd Battalion Artillery
12. Wilderness Lodge, 4th Regiment
13. Stonewall Jackson Lodge, 49th Regiment
14. Evans Lodge, Georgia State Troops.

ILLINOIS

Dubois Military Lodge	7th Regt. Ill. Vol.	5/25/1861
Dick Oglesby Military Lodge	9th Regt. Ill. Vol.	— 1862
Egyptian Military Lodge	40th Regt. Ill. Vol.	— 1862
Governor Yates Military Lodge	6th Regt. Ill. Cav.	— 1862
Halleck Military Lodge	2d Ill. Artillery	— 1862
Douglas Military Lodge	60th Regt. Ill. Vol.	— 1862
Justice Military Lodge	66th Regt. Ill. Vol.	— 1862
Metemora Military Lodge	6th Army Corps	— 1863
Union Military Lodge	81st Ill. Vol. Regt.	— 1863
Wm. A. Thrush Military Lodge	47th Ill. Vol. Regt.	— 1863
Wallace Military Lodge	86th Ill. Vol. Regt.	— 1863
McArthur Military Lodge	95th Ill. Vol. Regt.	12/11/1863
Washington Military Lodge	102nd Reg. Ill. Inf.	— 1864
Fuller Military Lodge	39th Reg. Ill. Inf.	— 1864
Illinois Military Lodge	2nd Reg. Ill. Cav.	— 1864
Smith D. Atkins Military Lodge	92nd Regt. Ill. Inf.	— 1864

INDIANA

Name	Regiment Indiana Volunteers	Date of Dispensation
Adoniram	83rd	Oct. 15, 1862
Dispensation reported cap- tured or lost	Duplicate	Sept. 16, 1863
Austin Military	13th	July 3, 1861
Revoked May 25, 1865		
Benton Military	8th	May 29, 1861
Brooks	80th	Dec. 29, 1862
Collier (Weller?)	100th	Oct. 23, 1862
Crittendon Military	6th	May 29, 1861
Dick Thompson	85th	Sept. 1, 1862
Fortitude Military	36th	Jan. 8, 1862
Fravel Military	33rd	Nov. 2, 1861

Charles Day, W.M., presented a historical report of the working of the Lodge, which was ordered to be filed with the papers of the Grand Lodge.

Resolution re final settlement of affairs of Lodge referred to Trustees by Committee on Ways and Means.

Fravel Military	37th	Dec. 13, 1861
Hacker	54th	Dec. 29, 1862
Haskell Military	17th	Nov. 29, 1861
Hayes Regimental	21st	Mar. 31, 1861
Hoosier Military	25th	Sept. 3, 1861
Jones Military	39th	Sept. 16, 1861
Kimball Military	14th	June 24, 1861
King Military	27th	Nov. 12, 1861
Landmark Military	57th	Jan. 24, 1862
McClennan Military	34th	Dec. 17, 1861
Military	23rd	(?)
Cancelled May 31, 1866		
Noble Military	38th	Nov. 23, 1861
Pattison Military (Patterson?)	18th	Aug. 16, 1861
Perseverance Military	12th	Jan. 1, 1862
Prudence Military	26th	Jan. 21, 1862
Regimental Military	31st	Sept. 13, 1861
W. M. reported Dispensa- tion, lights, jewels and all property of the lodge captured	Duplicate	Aug. 10, 1863
Regimental Military	43rd	Oct. 19, 1861
Regimental	81st	Mar. 31, 1864
Sixty-Ninth	69th	Oct. 9, 1862
Stone River	58th	Aug. 18, 1863
Topping	71st	Nov. 17, 1862
Union Military	44th	June 4, 1863
Union Military	16th	June 20, 1861
Victory Military	7th	May 30, 1861
Vigilance Military, lodge stationed near Corinth, Miss.	24th	Dec. 23, 1861
Wallace Military	12th	May 30, 1861
Washington and Lafayette Military	23rd	Aug. 24, 1861
William Hacker	68th	Jan. 6, 1864
W. M. reported re lodge and returned Dispensation		
Ninth Cavalry Military	121st	July 5, 1864

MASSACHUSETTS

No.	Name of Army Lodge	Military Unit	Date of Dispensation or Charter
1.	Bay State	3d Regt.	5/ 6/1861
2.	Massachusetts	16th Regt.	8/ 2/1861
3.	United Brethren	17th Regt.	9/16/1861
	Worked at Newbern, N.C.		
4.	Fraternal	26th Regt.	10/17/1861
	Worked at Newbern, N. C., and Annapolis, Md.		
5.	Bunker Hill	2d Regt.	11/ 4/1861
	Worked at Camp Hicks, Md., and at Tallahoma, Tenn.		
6.	Union	1st Cavalry	12/24/1861
	This dispensation was appar- ently not used as this num- ber was later assigned to McClellan Lodge		

6. McClellan	43rd Regt.	10/10/1862
	Worked at Newbern, N. C.	
7. Berkshire Camp	46th Regt.	Worked 3-1 to 5/10/1863
	Worked at Baton Rouge, La.	11/13/1862
8. Putnam	39th Regt.	
	Worked at Offuts Cross Roads, Md.; Pooleville, Md.; Wash- ington, D. C.; Kellys Ford, Va.; Mitchell Station, Va.; Petersburg, Va.; Ft. Du- shene, Va.; Hatchers Run, Va.; and State House, Bos- ton, Mass.	
9. Olive Branch	42nd Regt.	— 1862
10. Warren	32nd Regt.	12/15/1862

Upon the outbreak of the War Between the States troops were sent from the North at once to Fort Mon-roee, Va. The second regiment to arrive there was the 3d Regiment Mass. Volunteers. Many of its members were Masons. They applied to the Grand Lodge of Massachusetts for a dispensation, and on June 7, 1861, it was issued in the name of Bay State Army Lodge No. 1. The regiment was a 90-day regiment and left for the North after a service of only two months.

NEW HAMPSHIRE

Name		
Star Spangled Banner	2nd N. H. Vols.	June 17, 1861
Hughes	5th Regt. N. H. Vols.	Nov. 1, 1861
Loyal	11th Regt. N. H. Vols.	— 1863
Comrades	14th Regt. N. H. Vols.	— 1863
Citizen Soldiers	16th Regt. N. H. Vols.	— 1863

The Star Spangled Banner Lodge first met at Con-cord, N.H., and afterwards at Point Lookout, Maryland. It met 53 times from Sept. 7, 1863, to April 6, 1864. During this time it received 56 petitions, rejected 4, elected and conferred degrees on 43, withdrew 2, "re-turned on account of money," 10.

Aaron P. Hughes Lodge (named for the Grand Mas-ter of Connecticut) first met at Camp Casey, Blandens-burg, then at Camp California near Alexandria, Va., meeting 3 times in November and December 1861, once in January 1862, 4 times in November and December 1862, and 36 times from January to May 1864.

NEW YORK

(List of 9 New York Lodges not available)

National Zouave Lodge U. D. was organized in May 1861 by the Grand Lodge of New York. It worked from June 1, 1861 to May 25, 1863, in the 10th Regiment New York Volunteers at Sandy Hook, N.J., and later at Fortress Monroe, Virginia.

Of the meetings of this lodge at Ft. Monroe, Va., it was said (Anderson, Freemasonry at Ft. Monroe, Va.):

"Here all passion was laid aside, and with them frequently met the gray clad soldiers from the South, a prisoner within our military lines, but a brother within our Masonic limits.

"Within our crowded walls the private soldier and the general officer met on the level of equality to part when the Lodge was closed on the square of disci-pline. Here the beautiful tenets of our institution tempered the rough and rugged life of the soldier, stimulated his patriotism and nerved his heart for the dangers and trials in the path before him."

RHODE ISLAND

American Union Lodge: On April 29, 1861, a dispen-sation was granted by the Most Worshipful Grand Mas-

ter William Gray for a so-called traveling lodge under the name of the "American Union Lodge," to a number of brethren of the Craft who were responding to the first call by President Abraham Lincoln for troops at the outbreak of the Civil War, and were going to the front with the First Rhode Island Regiment Detached Militia. It was, more strictly speaking, a Masonic Club, as it was for social purposes only, without authority to confer any work. The dispensation was returned August 26 of the same year, because it was found that it could not be used as had been anticipated. At the Quarterly Communication, on August 26, the dispensation was officially returned to the Grand Lodge and the affairs of said lodge closed.

VIRGINIA

Name of Lodge	Military Unit	Date of Dispensation
Military	17th, 18th, 19th and 26th Va. Regts.	Jan. 25, 1861
R. A. Pryor	3d Regt. Va.	Feb. 8, 1861
At Yorktown	Ala. and Ga. Regts.	July 4, 1861
Soldiers No. 196	8th Ala. Regt.	July 10, 1861
Secession	28th Regt. Va.	July 10, 1861
Huger	4th Regt. Va. Heavy Artillery	Aug. 10, 1861
Barton Army No. 195	3d Regt. Ark.	Sept. 28, 1861
Craney Island	9th Regt. Va.	Dec. 20, 1861
Military	38th Regt. Va.	— 1861
Lookout	Prince George Cavalry, Va.	Jan. 27, 1862

Bee No. 200	6th Regt. N. Car.	Feb. 24, 1862
Military	5th Regt. La.	—
Manassa No. 201	10th Regt. Va.	Mar. 22, 1862
Army No. 200	Brig. Gen. Henry Heath's Brigade, Va.	June 2, 1862
Frank Rogers	11th Regt. Miss.	—, 1862
Frontier Military	Va. Cav. Brigade	—, 1862
Stonewall No. 201	1st Brig. 1st Div. 2d Corps Army of Northern Va.	Dec. 23, 1862
Wise Military No. 202	Gen. Henry Wise's Brigade, Va.	Dec. 29, 1862
Wharton No. 205	3d Brig. Va. Troops	—, 1863
Army No. 206	6th Va. Cav.	April 8, 1863
Military No. 204	14th Regt. Va.	Jan. 9, 1863
Wm. B. Taliaferro No. 207	26th Regt. Va.	Aug. 8, 1863
James River No. 208	Va. Troops at Drewry's Bluff, Va.	Oct. 9, 1863
Lee Military No. 209	Wicham's Brigade, Va.	Oct. 9, 1863
Duke Military	46th Regt. Va.	—, 1863
Old Guard No. 211	Hunton's Brig. Va.	Nov. 24, 1863
Kadmiel No. 212	13th Regt. Va.	—, 1863
Revolution	45th Regt. Va.	—, 1863
J. A. Avery No. 214	6th Regt. N. C.	—, 1864

Wise Military Lodge No. 202 met within the encamp-ment of the 4th Va. Artillery on the fourth Saturday in every month and on the Saints John Days. In 1863 it entered 5, passed 6, raised 40, rejected 3. Its fees in depreciated Confederate currency in 1864 were only \$10 for the E.A. and \$5 each for F.C. and M.M.

(Continued next month)

AMOS, WHAT SEE'ST THOU?

In the ancient burial grounds of our "Plymouth Fathers" at Plymouth, Massachusetts, the obelisk mark-ing the grave of William Bradford, Governor of Ply-mouth Colony, 1621-1657, attracts thousands of tourists each year. On the north side of this monument a He-brew sentence catches the eye. Its translation reads: "Jehovah Is Our Help." Then follows this sentence, which should interest the wayfarer even more: "*Qua patres difficillime adepti sunt nolite turpiter relin-quere.*"

Manis Albert, who has made a study of the various quaint inscriptions carved in the headstones on "Ye Burial Hill," translated this sentence for your Master as follows: "What our fathers with so much difficulty secured, do not basely relinquish."

It would be well for us all to travel to that little cemetery in Old Plymouth, and there view the graves of those pioneers who came over on the Mayflower. There can be no doubt but that we would gain inspiration from an afternoon spent there examining the headstones and reading some of the inscriptions cut in granite. Surely the words of wisdom chiseled in the obelisk should be accepted by every American as the basis of his patrio-tism for, and belief in, our beloved country.

In this same burial ground there lies the body of Mr. Nath Jackson, who died July 14, 1743, in his seventy-ninth year. Above his grave is erected a tombstone con-taining the following figures: At the top is a skeleton, right elbow resting upon a tomb, left hand grasping a scythe. Upon the tomb is engraved an hourglass. On

the hourglass we find crossbones. At the left of the skeleton is an urn, at its base a rose tree bearing buds and flowers. Near the tomb is a skull leaning against a sprig of acacia. It is said that Nath Jackson was a Mason and that the monument marking his grave is the oldest Masonic stone in this country. We ride past a house whose architecture definitely marks it as having been erected around the revolutionary period. A sun dial stands alone in the open yard. The pedestal upon which the sun dial rests has a square and compasses in-scribed upon it. Further down the street is a church surrounded by trees. Close to the ground, and on what appears to be the cornerstone, we find engraved the Square and Compasses. Here and there the same tell-tale marks have been left to posterity as a reminder that Masons have had their hand in the building of this country.

Our history of the Revolutionary War bespeaks for Masonry as a whole that Masons have had a hand in the moulding of our great Republic. We, as Masons today, should follow the concept and principles laid down by our forebears and carry the torch of light to the darkest corners of the globe. Yes, that which our fathers "with so much difficulty secured" should not be "basely re-linquished." We should ever make concerted effort to retain our hard won freedom and democracy so that our way of living may be preserved for all time to come . . . for us, for our children and for our children's children—*Reprinted from the Lodge-notice of Amos Lodge, No. 938, Brooklyn.*

ENGLISH FOR THE AMERICANS

By G. J. RENIER, in the *Manchester Guardian*

Internationally minded people tend to frown upon references to national character. They prefer to think of mankind in the bulk and to ignore differences which they deem slight and in any case irrelevant. "Very amusing," said the reviewer of one of the legion of books on English character published in the nineteen-twenties and nineteen-thirties. "But are not all these distinctions between French, British, and German a little vieux jeu?" The attitude of certain schools of advanced nationalism is not dissimilar. Flemish nationalists of the period between the two wars, and such few nationalists as could be discovered in Holland, used to say that specific national characteristics did not exist: people, they said, spoke different languages and this was what made them belong to different national groups. These nationalists were, of course, in the unenviable necessity of having to make the world and themselves believe that Flemings and Dutchmen could easily be joined in a common Netherlandish State merely on the ground of their common language. The Nazi, who distinguishes only between Germans, superior because of the alleged purity of their blood and the greater strength of their arms, and the rest of mankind, almost qualifies for membership of this Society for the Denial of the Obvious.

Professor D. W. Brogan, the latest recruit to the ranks of writers on England, reveals himself an unashamed believer in thoroughgoing national differentiation. But he makes a curious, though luckily purely formal, distinction. In his book "The English People, Impressions and Observations" (Hamish Hamilton, 10s. 6d.) he quotes Professor Laski's view that national character is a constant, while national behavior is "the expression of impulses conditioned by historical circumstances." He adds however, that he sees no distinctive meaning in the term "national character," and says that character is behavior. Of course it is. Let us by all means agree, therefore, never again to use the expression "national character," and to write exclusively about "national behavior," provided we know that by the new term we mean precisely what we meant when we used the old. For thinking is an unusual pursuit in men, and when they think their thoughts are few and hardly ever novel. Put into a pool, their collective ideas would not go round at the rate of one per head. Unless, therefore, we practise silence, a mode of existence as alien to us as is thinking, we shall be compelled to think the same thoughts over and over again. To change the names we give to our concepts will at least introduce variety into the process.

Whether the Englishness of the English is character or whether it is behavior, it is undoubtedly subject to the universal law of change. If we like the change we call it evolution or even progress. But the change is as little to be denied as the fact that there is a difference between an Englishman and one who does not share the privilege of being English. The Englishman of today is not the Englishman of Shakespeare, though it is quite possible to trace the gradual modification in all its details. But in tracing the change the careful student

of history is bound to discover a fact of paramount importance. The change has not always run an even course, nor has the course always been straight.

About 1830 England was emerging from a very slow but very profound economic transformation to which historians have given the paradoxical name of Industrial Revolution. The new rich who had been thrown up by this transformation clearly intended, if not to dispute the mastery of England with those who owed their wealth to land, at any rate to share it with them. With great deliberation and in no haphazard way the recognized custodians of the traditions of England, the Anglican teachers of the young, set about the task of assimilating the sons of the new masters to those of the old and of shaping them after a common pattern. The attempt was partly successful. It did achieve the homogeneity of the enlarged class of masters. The pattern, however that of the gentleman who was to be "manly, Christian, and enlightened," failed to materialize. It was Utopian and too rich in inherent contradictions.

Instead there arose a new model, the Englishman who sits on his temperament till it is crushed as flat as a pancake. Moreover, the Samurai who was the product of the reformed public schools remained a distinctive specimen for a brief period only. We know that inequality is deeply ingrained in the English national character. But, though collectively accepted, it has never become the norm of the individual, who tries for ever to rise to the level of his betters. Hence what Lytton called, more than a century ago, "The spirit of vying." The systematic murder of temperaments became a favorite pastime for all Englishmen above the ranks of the proletariat. It affected even the odd little German soul of Queen Victoria, who kept her genuine self for the pages of her diary and for the ear of Disraeli. It crept like a rash over the body of England. Most of the body is cured, and at present only the lowest levels of the lower middle class are affected. The proletariat, we may take it, has remained immune.

Such was the humorlessly conceived and carefully worked-out central thesis of a book about the English which I wrote some twelve years ago. In my desire to find readers among the English to whom the book was addressed I clothed my thesis in irony and paradox, gave the book a catchpenny title, and relied on that clever illustrator Mendoza to do the rest. Professor Brogan has made me very happy by adopting my thesis in his erudite and intelligent book. He pays me the generous tribute of saying that parts of his work "owe what merits they may have" to my book. This is friendly exaggeration, the only exaggeration, let me add, which I have found in this strikingly objective study. The only common ground between Brogan's "The English People" and my "The English: Are They Human?" is that a serious study of the available data has compelled him to reach the conclusions I was obliged to draw many years ago.

Professor Brogan's book is, in my opinion, by far the soundest study of the English people produced during

the last three decades. It is, moreover, a valuable contribution to political philosophy. I have only one criticism to make. The book is addressed to American readers, but it takes for granted a considerable famili-

arity with English affairs. Only those will understand all the references and allusions with which it abounds whose knowledge of the English is already such that they must love them.



ROYAL DUKEDOMS

The extinction of the Dukedom of Connaught by the death of the second Duke, son of the Grand Master of England so many years, calls attention to the remarkable fate of peerages conferred on the younger sons of Sovereigns. From the fourteenth century onwards almost every one of the many younger sons of the reigning kings and queens of Britain has been made a duke, yet there is not one member of the House of Lords who is descended from any of the royal dukes created before this century. The three ways by which the titles have become extinct are (1) failure of heirs; (2) merging in the Crown, as when the Duke of Lancaster became Henry IV, the Duke of York became Edward IV, and when a later Duke of York became the present King; (3) forfeiture, as when in 1919 the German princes, Dukes of Cumberland and Albany, were removed from the Roll of Peers as aliens.

Bastard royal dukedoms have lasted longer than legitimate ones, and there are several titles still extant conferred by Charles II on the children of his mistresses.

SILVER STAR AWARDS IN AFRICA

For gallantry in action in North Africa, Lt. Col. Charles P. Summerall, Jr., of Phoebus, Va., was recently awarded the Silver Star. He is the son of General Charles P. Summerall, retired, former Chief of Staff, now head of The Citadel, the military college in Charleston, S. C., and also Grand Treasurer General of the Supreme Council, 33°, Southern Jurisdiction.

Lieutenant Colonel Summerall headed a field artillery battalion in a combat command which was being forced back by the enemy. The citation said that "with complete disregard for his own welfare," he remained forward with his guns, and covered the retirement of his troops and others, he being subjected all the time to heavy gunfire from both ground and air.

Recently Brig. Gen. Theodore Roosevelt and Capt. Quentin Roosevelt, son and grandson of the late President, were awarded the Oak Leaf Cluster and the Silver Star, respectively, for heroic action

in the North African area. The latter was wounded in February.

MOROCCO

Masonic Lodges in Morocco, which had been suppressed by the Vichy government of France, have been reopened since the occupation of North Africa by United Nations' troops, according to word received by the *Masonic Tribune* of Seattle, Wash. Most of these lodges were under the jurisdiction of the Grand Orient of France, which is not recognized as a true Masonic Body by the English-speaking Grand Lodges, yet Masons everywhere are interested and encouraged to learn that the Craft in Morocco is again free to operate without restriction.

VETERAN

Lewis Nelson Kentner, called the oldest Mason in Kansas, died recently at the age of 104 years. He became a Mason at the age of twenty-one in Turin, N. Y., and would soon have received a 75-year pin for his Masonic record.

MAGNA CARTA DAY, JUNE 15TH

The Constitution of the United States and our American way of life stem from the Magna Carta, a charter of administrative reform sealed by King John of England and his barons, June 15, 1215. The annual recognition, by English-speaking nations, of June 15th as Interdependence Day has been promoted since 1907 by the International Magna Carta Day Association, Inc., founded by J. W. Hamilton, Executive Secretary, whose address is 200 Sylvania Avenue, Charlotte, N. C.

Churches, schools, the press and radio will observe the anniversary this year in the United States, and not only the British Empire but many other nations doubtless will have reason to greet the anniversary because of the titanic world struggle to preserve the principles as set forth in the Magna Carta regarding freedom from oppression.

Excessive levies, chiefly, inspired the calling for such a charter, but many reforms are set forth therein, including the provision for trial by a jury of one's peers. The barons had a hard time getting King John to agree to their forty-

nine articles, and even after the seal was set at Runnymede on the Thames, the charter almost became a mere scrap of sheepskin and nothing more, because the will of King John and that of his barons clashed and the document was annulled by the Pope for the king's sake, but John died shortly thereafter. The charter was reissued several times in subsequent years with some changes. In 1217, the rulings on forests were put in a separate document, hence the first charter came to be called Magna Carta to distinguish it from the forest charter.

There are four of the original 25 copies in existence, two were in the British Museum and two in the cathedral churches at Salisbury and Lincoln. The copy at Lincoln, the most perfect one, was brought to the United States for the World's Fair in New York, and it has remained on this side of the ocean. All were written in Latin with unfading ink. Not long ago the meadow and race course of Runnymede were about to be sold to the highest bidder, but Lady Fairhaven, the former Clara Rogers, an American girl, bought the field and presented it to the British people as a memorial to her husband.

SPAIN STILL TRYING MASONS?

A Berlin broadcast in English to North America, on April 14th, was picked up by a friend of the Supreme Council, and it was to the effect that a special judge, who will deal only with Freemasons, had arrived in Barcelona, and that the first hearings of suspected persons had already begun.

This seems a bit strange because it is believed that all of the Masons in Spain who were able to escape had left Spain and those remaining were either in concentration camps or prisons, or had been put to death. It seems rather late to be trying Masons when they have practically been exterminated in that country. However, the enmity of the Church against Freemasonry in Spain is so great that it is probable that many were tortured or punished because someone had charged them with being Freemasons when such was not the case.

It is very probable that everyone who fought on the side of the republic, which

had been regularly established, had been charged with being Freemasons, yet the number of Freemasons in Spain before the Franco regime was only about 5,000, an infinitesimal number in proportion to the thirty million inhabitants. The absurdity of the charge is very plain.

KANSAS

Masonry progresses in the "Sunflower" State of Kansas, according to reports of reunion of the Scottish Rite Bodies. At Fort Scott there were 21 who received the 32nd Degree, and at Lawrence 18 completed the reunion class. At Wichita, the class was much larger than formerly, 184 starting in the Lodge of Perfection and 325 completing the 32nd Degree.

KENTUCKY

The Kentucky Chapter No. 134, National Sojourners, had a gala evening on April 7th, with Col. Frank E. Noyes presiding over the business meeting and the banquet which followed. The meeting was held in the Officers' Club at Fort Knox, Ky., and quite a number of Masons were present from Louisville, although Fort Knox is between twenty and thirty miles from Louisville and the gas rationing mitigates against large attendances at such meetings.

Camp Knox Lodge No. 919 has its Temple within the boundaries of the Post, the building having been there when the Government took over the area which included a small village. This building was the Roman Catholic church, but at small expense it was converted into a very satisfactory lodge room.

Colonel Noyes levied a fine of one dollar on those who came in at the last moment and without making reservations, and this money was turned over to Fred A. Kratch, 33°, treasurer of the Masonic Widows' and Orphans' Home for the entertainment of the boys and girls. In addition, the sum of \$17.00 was raised for baseball equipment for the boys.

On April 18th, Louisville-DeMolay Commandery No. 12, K. T., of Louisville, had charge of the religious service at the Masonic Widows' and Orphans' Home. On Easter the Commandery attended the evening service at the Broadway Methodist Church.

The Scottish Rite Bodies in the Valley of Louisville held their spring reunion, which finished with 68 receiving the 32nd Degree. Eight Past Grand Masters of the Grand Lodge of Kentucky were present—Richard P. Dietzman, 33°; A. E. Orton, 32°, K.C.C.H.; Hugh M. Grundy, Hugh Moore, Charles P. Duley, Boswell B. Hodgkin, Charles A. Keith and Oba Fields—all 32nd Degree Masons. There were also visitors from other places,

a number coming from Covington: Henderson G. Hightower, Deputy of the Inspector General in Kentucky; A. A. Renshaw; Arthur W. Riggs, Secretary; Joseph O. Gower and Fred W. Bremenkamp—all 33rds. The Slow Class will begin on September 9th, and the fall reunion has been set for November 10th to 13th, inclusive. The Masonic Degree Team of these Bodies is kept busy conferring the degree for various lodges in the city and county whenever invited to do so.

After the reunion was over, the Bodies purchased \$10,000 worth of U. S. War Bonds, making their total investment \$52,000. As is customary, at sunrise on June 14th the Bodies conducted Flag Day ceremonies at the flag pole on the lawn of the Scottish Rite Temple, followed by breakfast for all the members who attend.

The spring reunion of the Scottish Rite Bodies in the Valley of Covington ended on May 1st, with 56 receiving the 32nd Degree. A cast of about thirty came from Louisville, under the direction of Stephen S. Jones, 32°, K.C.C.H., and conferred the 17th Degree to the delight of the Covington brethren. Among them were Brothers Frank E. Johnson, J. G. L. Hagman, David B. G. Rose, and Dr. William S. Hamilton—all 33rds. A visitor from across the Ohio River was Brother Jesse W. Darling, 33°, for a number of years Commander-in-Chief of the Consistory at Cincinnati. He usually attends the reunions at Covington on the last day, when the 32nd Degree is conferred, of which he is particularly fond.

SCOTTISH RITE IN HAWAII

The Scottish Rite Masons in far-away Hawaii observed Maundy Thursday and Easter on four of the Islands. Transportation in that part of the world is somewhat difficult. Honolulu is still under martial law and blackouts are very frequent, almost continuous. No meetings are permitted at night, so the work must be done in the afternoon, which makes it difficult for many to attend.

Brother Walter R. Coombs, 33°, acting for Deputy James S. McCandless, 33°, was Wise Master at the Maundy Thursday service of the Bodies at Kahului on the Island of Maui, and then went by airplane on Easter morning to conduct the service at Hilo on the Island of Hawaii.

On Easter there was an interchange of messages by wireless telephone between the 33rd Degree Masons on five separate islands. At 7:30 that morning the Deputy of the Supreme Council, James S. McCandless, 33°, at Honolulu, Oahu, was connected by wireless with Masons on four other islands for an exchange of

Easter greetings, which they in turn conveyed to the rest of the brethren on these islands.

On Good Friday evening and Easter morning, over radio station KGU, two plays, "The Crucifixion" and "The Resurrection," were produced under the sponsorship of the Honolulu Scottish Rite Bodies.

FAMOUS LETTERS TO BE SOLD

Several letters from Washington, John Adams, Jefferson and Franklin are included in a collection of nearly a thousand documents to be offered at public sale, May 24th and 25th, at the Parke-Bernet Galleries, New York City. These papers were found in several trunks owned by the Alexander Biddle estate, which have been stored in Philadelphia. Alexander Biddle died in 1899, and the recent death of his son, Lynfor, necessitates the sale.

Most of the letters have never been published and valuable new light may be shed by them upon the history of the American Revolution. Mr. Biddle was related to Franklin through his mother, daughter of Jonathan Williams, grandnephew of Franklin. Mr. Biddle's wife was related to two signers of the Declaration of Independence, Benjamin Rush and Richard Stockton, both of whom were Masons.

RETURN HOSPITALITY

The Lockheed technicians stationed in Belfast, Ireland, gave a party to Ulster Masons in the Husband Memorial Hall in March. It was a strictly Masonic party. Brig. Gen. Eugene W. Hill, Commanding General of the U. S. Forces in Northern Ireland, was present and made a felicitous speech on the cordial relations prevailing between the Ulsterites and the Americans. John W. Gilmour, Provincial Grand Master of Antrim, said that, although their hosts were from America, they were coming among their own because "the Masonic Order was universal," and that Ulster Masons were always glad to show their kinship and regard for members from overseas "and particularly from that great citadel of Masonry, the United States."

The Rt. Hon. J. Milne Barbour, Grand King Supreme of the Grand Royal Arch Chapter of Ireland, conveyed a message of good wishes from the Governor of Northern Ireland, who was unable to be present.

Major James Shaw, U. S. A., told of the beautiful scrolls made by the technicians in their leisure hours. When signed, one copy was sent to President Roosevelt and the other was presented to the Provincial Grand Lodge of Antrim.

The technicians had provided the money themselves for the entertainment

and, after expenses were paid, there was about £50 left which was given to Irish Masonic Charities.

AFTER THE WAR—WHAT THEN?

It is perhaps a significant indication as to public opinion on the outcome of the War, that at the present moment an increasing measure of attention is being devoted to post-war problems, post-war reconstruction, and the type of life and civilization that will emerge when the War is over. Undoubtedly the trend of events has improved in the last few months. Though it has been emphasized that a long and grim struggle lies ahead, and though the duration of the War and the magnitude and extent of the Allied victory are uncertain factors, it seems as sure as any future event can be that the Allied nations will not be defeated, or in any substantial manner forced into conformity with Axis plans. The future of the world will be, on the whole, a matter for the Allied Nations to determine. This affirmation perhaps could not have been made with confidence even a year ago.

It is therefore natural and desirable that people should devote an increasing measure of attention, in broad outline, to the sort of world that will emerge from the crucible of war. It is also in conformity with this trend of thought that members of our Order should begin to speculate upon the repercussions of the War on the life and future of the Craft. That future is definitely bound up with the brightening prospects of Allied victory. The Craft will stand or fall with the fate of the Allied Nations. There can be no mistake on this point.

Not only are Masonic ideals in harmony with those of the democratic Powers; they are in flat contradiction with those of totalitarian countries; and it is not by accident that Freemasonry has been suppressed in totalitarian States everywhere. Standing as it does for personal liberty, freedom of thought, and toleration of opposing views, the Craft is the psychological antithesis of Fascism and Nazism, which could not, consistently with their principle of the deification of the national State, allow a tolerant internationally minded fraternity to flourish in their midst. If owing to adverse fortune, for example, New Zealand came under a totalitarian regime, either imposed from without or developed from within, there is little doubt that Craft operations would be completely prohibited. In such circumstances the spirit of Freemasonry might not die, but it would have a hard struggle to survive when its external manifestations of corporate fel-

lowship were cut off. Without a shadow of doubt, the future of the Craft depends on the outcome of the War; and we are happy to think that that future is reasonably assured, though much tribulation still stands between us and the desired goal of complete allied victory.

It must not, however, be overlooked that just as the Allied Nations have to pay the price of victory, so the Craft will have to pay the price of survival; not so much perhaps in a financial sense, though this aspect is far from unimportant, but in the psychological, moral and spiritual spheres. After the last world war the situation facing the Craft in New Zealand turned out to be an easy one. In the early post-war years of prosperity and optimism the Craft almost boomed. It received large accessions of eligible brethren into its ranks, the number of Lodges grew rapidly, and a period of expansion ensued until the onset of the Great Depression about ten years ago.

The stresses and strains set up by this war, both material and psychological, go much deeper than those of the last world conflict; nor, indeed, in any sphere of life, do we now regard the future with the roseate optimism of twenty-odd years ago. Perhaps the free world has less confidence in itself; certainly it has a fuller appreciation of the strength of the irrational and baneful forces ever in the background to menace civilization. We cannot now take progress as a thing automatically assured; it must be striven for.

Freemasonry, like democracy, was part of the explosive release of the libertarian humane forces consequent on the shattering of medieval tyrannies several centuries ago. After going from victory to victory, and perhaps too readily assuming that the battle for civilized ideals was won for all time, both the Craft and democracy are now on the defensive against a revived despotic barbarism more menacing than that of the Middle Ages, because it is reinforced by all the material powers of science perverted to destructive ends.

Will the Craft and democracy stand up successfully to their stern test? We think there is dependable evidence that they will, but only at the cost of effort and vigilance. Old enemies in the form of external persecution are not greatly to be feared among our own peoples. The real dangers lie within ourselves. If the Craft and democracy are to play a worthy part, they must be true to their own foundation principles, tolerant of constructive criticism from within and ready to effect improvement when scope for such is clearly shown to exist. The main trouble is a passive and contented

acquiescence and self-approval that see no need for progress.

We need to shake off mental and moral apathy, one of the greatest curses of contemporary life. Too many men, both in the Craft and out of it, are merely passive, receptive and supine in their acceptance of principles. What we want to see restored is a leaven of men tolerant in spirit, but earnest and energetic in belief and action, and satisfied with nothing lower than the highest standards of achievement. If principles are to have effect they must be dynamic motives to action, burning beliefs, and not a mere well-bred assent to established intellectual propositions. Useful truth, in this life, is practical truth.

In uneventful times there is a danger of widespread mental and moral lethargy; not a retrogression to evil, but a failure to achieve the best. The Craft must be on its guard against this spirit. It must not allow a vivid faith to become submerged under ornate symbolism, or to allow ceremony and etiquette, which admittedly have their place, to swamp the necessity for active and conscious adherence to the expression and practice of the fundamental principles of piety and virtue to which, after all, the Craft owes its origin, influence, and the proudest things in its long history.—*The New Zealand Craftsman*.

INDUSTRIAL MASONS

Under the English Constitution group, of members of various trades or professions have formed Masonic Lodges or organizations identified with their work. Over 170 members attended the "Get Together" banquet early in 1943, when the Meat Industry Masonic Reunion of New South Wales was held, the first affair of its kind after two years of inactivity due to war conditions. The function was held at the Royal Arch Temple in Sydney and, in spite of a restricted menu, all present enjoyed the evening. Only two toasts were honored, those of His Majesty the King and the Absent Members with the Fighting Services.

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SCOTTISH RITE VISITATIONS

The grand commander was greatly touched by the enthusiastic welcome which greeted him on his recent tour of three weeks in Indiana and Illinois.

At South Bend, Indiana, he was asked to speak each evening at the supper table, the last evening being given over to his formal address to a capacity audience. He reports that the exemplification of the second section of the 18° was superb. Ill. Samuel D. Jackson, 33°, of Fort Wayne, and Ill. F. Elmer Raschig, 33°, of Indianapolis, active members of the Supreme Council were in attendance. Ill. Clarence R. Martin, 33°, Grand Master of Masons in Indiana, drove over from Indianapolis as a personal courtesy to the grand commander, and was called upon to address the brethren.

In Chicago, while no formal meetings were scheduled, he was met at the train by Ill. Richard E. Kropf, 33°, Commander-in-Chief of Oriental Consistory, who escorted him to the Union League Club. More than fifty officers and leaders of Scottish Rite Freemasonry welcomed him at dinner. It was a memorable evening marked by good fellowship and by a stimulating discussion.

On Sunday, after worshipping at St. James Church, the grand commander called on Ill. W. E. Gurley, 33°, who is confined to his home, and then went out to Hinsdale, Illinois, to see Ill. Harry C. Knisley, 33°, the efficient chairman of the visiting committee, who is seriously ill. At Freeport, Illinois, in addition to a general address at an open mass meet-

ing, he was privileged to speak more intimately to a surprisingly large group of Scottish Rite Freemasons—an unusually attentive and responsive audience.

Moving on to Bloomington, Illinois, he was thrilled by the presentation of the American Passion Play which is produced annually by an able cast of 200 men, women and children, under the direction of Ill. Delmar D. Darrah, 33°. In response to a unanimous request, he addressed the members of the cast at their dinner meeting. Governor Dwight H. Green, 32°, and his family were present, also Bro. Karl J. Mohr, 32°, Grand Master of Masons in Illinois, and Mrs. Mohr. Present also were the junior grand warden, Bro. Fred I. Mills and Mrs. Mills from Robinson, Illinois, and the grand secretary, Bro. Richard C. Davenport of Harrisburg.

At Bloomington, the grand commander attended the ceremony of re-lighting the lights early on Easter morning and

was a guest at the breakfast where more than 300 were served.

There were no idle moments in Peoria. In addition to innumerable personal courtesies, the days were crowded with degree exemplifications, the work being done with remarkable fidelity to ritual and with a high degree of dramatic skill. Because of the demand for dinner tickets, the banquet was moved from the hotel to the large dining hall of the Shrine Mosque where 1100 heard the address.

On the way home, his last stop was at Quincy, Illinois, where for three days he witnessed degree work. The 20° was especially commended because of the un-

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usually fine interpretations offered by the leading characters. It was most impressive. He made three addresses, one of which was to an audience of about 1500 in the high school auditorium.

The active members of the Supreme Council for Illinois were in almost constant attendance: Ill. Delmar D. Darrah, 33°, Deputy for Illinois, and P. Grand Lieutenant Commander of the Supreme Council; Ill. Carl A. Miller, 33°, of Chicago who extended hospitality in his beautiful downstate country home; Ill. Carey B. Hall, 33°, of Danville, and Ill. Charles O. DeMoure, 33°, of Peoria. Dr. DeMoure was under great stress of anxiety because of the illness of his wife and

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was spending most of his time at the hospital.

The sovereign grand commander does not spare himself on his visitations. He is anxious to meet the brethren personally, and his addresses, informal talks, and conferences tend to bind our membership closer to the Supreme Council.

A.A.S.R., N.N.J.

E. M. Bates, 32°, has been granted the meritorious service award by the Pennsylvania Council of Deliberation upon the recommendation of Williamsport Consistory. Brother Bates became a Freemason in 1897 and, since 1911, has served his Consistory with unusual fidelity and devotion as Chairman of the Committee to Visit the Sick.

Ill. Mark Norris, 33°, of Grand Rapids, Michigan, Past M. E. Grand Master of Knights Templar, is recovering from a serious illness. In spite of his more than 80 years, Ill. Bro. Norris has never faltered in his service to the Order.

The Most Hon. the Marquess of Ailsa, Ill. Grand Treasurer of the Supreme Council for Scotland, died on March 1, 1943.

Dwight H. Green, 32°, in spite of his heavy responsibilities as Governor of Illinois, has agreed to assume the duties of Sovereign Prince of Chicago Council Princes of Jerusalem. He will have the finest kind of cooperation from his associates, who will relieve him of many administrative details.

Ill. Charles Henry Stone, 33°, Secretary of the Lodge of Perfection in Windsor, Vermont, died on March 23, 1943.

The Ill. Deputy for Vermont, Dr. Henry L. Ballou, 33°, is bereaved by the death of his brother, Ill. William J. Ballou, 33°, of Chester, Vermont, on March 4, 1943. Ill. Bro. William Ballou was Past Grand Master of Masons in Vermont and was very active in all branches of Freemasonry.

The first three bodies of the Scottish Rite of Springfield, Massachusetts, mourn the passing of their Secretary, Brother Charles A. Hammond, 32°. He has been succeeded by Brother Raymond C. Hodge, 32°, who has been Secretary of the Consistory, and will now act for all.

After sixty-one years of Masonic activity, years crowded with official responsibilities in every branch of the order, Ill. Charles W. Walduck, 33°, of Chicago, is enjoying a well-earned rest in Pasadena, California, where he enjoys his contacts with the brethren of the Scottish Rite of the Southern Jurisdiction.

Ohio Freemasonry is saddened by the recent death of Ill. Samuel Herbert Squire, 33°, president of the Tiffin National Bank of Tiffin, Ohio. Ill. Bro. Squire served Ohio as State Superintendent of Banks. He was Past Grand Master of Masons in Ohio.

Ill. Edward Warren Wheeler, 33°, Active for Maine and Grand Minister of State, has been appointed general counsel for the Boston and Maine Railroad, in addition to his service to the Maine Central in a similar capacity.

Ill. George B. Moore, 33°, faithful and efficient Secretary of the Scottish Rite bodies in the Valley of East St. Louis, Illinois, passed away on Friday, April 23, 1943, after a long illness.

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JOE—"Joe Stinx."

JUDGE—"I don't blame you. What do you want to change it to?"

JOE—"Charlie."

THE RELUCTANT DRAFTEE

A reluctant conscript faced the Army oculist who asked him to read a chart. "What chart?" asked the draftee. The doctor persevered. "Just sit down in that chair and I'll show you."

"What chair?" asked the man.

Deferred because of bad eyesight, the draftee went to a nearby movie. When the lights came on, he was horrified to discover the oculist in the next seat. "Excuse me," said the conscript as calmly as he could. "Does this bus go to Birmingham?"

MEN GET MARRIED TOO!

For a little variety from the usual tulle and orange blossom wedding accounts you may enjoy this description which features the oft-neglected groom.

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bridegroom of Miss Elizabeth Smith at high noon today. Mr. Jones was attended by Mr. Brown as groomsman.

The groom was charmingly clad in a three-piece suit, consisting of a coat, vest and pants. The coat, of dark material, was draped about his shoulders, and tastefully gathered under the arms. The vest was sleeveless, and met in the front. It was gracefully fashioned with pockets, and at the back held together with a strap and buckle. Conspicuous on the front of the vest was the groom's favorite piece of jewelry, a fraternity pin, and from the upper left hand pocket was suspended an Ingersoll watch, the bride's gift to the groom.

The groom's pants were of a dark worsted and were suspended from the waist, falling in a straight line almost to the floor. The severe simplicity of the garment was relieved by the right pantaleet which was caught up about four inches by a Boston garter worn underneath, revealing just the artistic glimpse of brown Holeproof above the genuine leather shoes, laced with strings of the same color.

Beneath the vest the groom wore blue galluses, attached fore and aft to the pants and passing in a graceful curve over each shoulder.

His neck was encircled with a collar characterized by a delicate pearl tint of old fashioned celluloid, and around the collar a cravat was loosely knotted exposing a collar button of bright metal. The cravat extended up and under the left ear with that studied carelessness which makes supreme artistry in dress.

Mr. Brown's costume was essentially like the groom's and you could hardly have told one from the other had it not been for a patch of court plaster worn by the groom over the nick in his chin made by a safety razor.

As Miss Elizabeth Smith led the groom from the nuptials, it was noted that she wore the conventional veil and orange blossoms.—"Old Bill" in *Dunneville Chronicle*.

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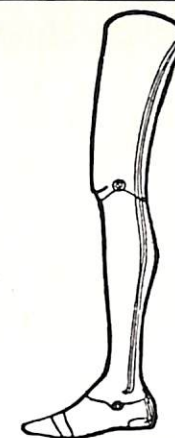
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